

SOURCES OF LOVE AND HATE

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children). And the same notion is expressed in her idea that the seed could grow in the garden, and then " you could pick the seed of the baby and plant it." Her anal idea of intercourse is shown in the anxiety dream " about a maid and a chimney, and she sat on the chimney and smoke came up and made her apron dirty and there was a chimney sweep . . ." Here Ursula was expressing her fear of the penis as a dirty thing, but ends up with the reassuring notion that the organ that could make things dirty can perhaps make them clean. Her Daddy will be a " good daddy " and will sweep the " chimney " clean.

Her personification of the excretory processes, which is universal in little children but does not always come out so plainly, is shown when she says, " Sometimes when I want to do ' weeny' it wants to come out and it can't. Something stops it. I suppose it's its Mummy or Daddy." *What do you mean ?* " I mean Big. Big's its friend, isn't it ? " We get here a glimpse of the phantasy of the urine and faeces being separate entities, very often identified with the child's own bad self, and perhaps not less often with the angry and vengeful parents, attacking the child from the inside. When Ursula says " Big's its friend ", she is trying to reassure herself against her phantasies of being actually attacked by her faeces, a phantasy which is of the greatest importance in difficulties of training in cleanliness and in the development of neuroses.

A little later we get a conscious expression of the way in which her " big " can be used to exercise power over her mother and make her do what she wants : " When you don't want to take me (i.e. to the lavatory) I'll say I want to do ' big ', then you will." She actually whispered this to her

mother, and when her mother said, " Why did
you whisper
it ? " she said persuasively, " Perhaps you will
forget by then ",
which suggests that she wanted to keep this
notion of con-
trolling her mother by her faeces a secret in her
own mind.
This idea of controlling the parents by the
magical power of
faeces is an extremely significant one, in, for
example, obses-
sional neuroses, as well as in primitive magic. It
is probably
derived from the actual feeling of the sphincter
muscles
pressing and pulling, pushing or withholding and
generally
controlling the faeces itself, which are felt to be
something
that is foreign to the ego, although actually
present inside